

and thus robs life of its value and leaves man without a mission and without a worthy aim. And the vice-president said that pessimism makes the mistake of regarding this life as the whole of our being, whereas, in reality, it is but a part.

Atheism means pessimism and is intolerable; there is in it a torture which the mind cannot bear. The very effort of men to live without God and without hope in the world is making them conscious of themselves. They feel that their highest destiny is not attained by feeding on the husks offered them. Materialism preaches to them that "man is what he eats," but even outside the Church voices are heard saying that man lives not by bread alone.

In its conflicts with materialistic atheism the Church is aided by philosophers. Not that the philosophers are all pronounced theists or friendly to religion; but they direct attention to the ultimate problems of the human mind and make earnest efforts to solve them. They expose the absurdity of the claims of materialism, and distinguish sharply between physiology and psychology. Thus, Wundt, of Leipzig, who has made a speciality of physiological psychology and has done more than any other German scholar of our day to develop psycho-physics, insists that mental phenomena cannot be explained by motion in the nerves, and that psychology must begin with what is known to be mental and not with physiological facts, which may either be the occasion of mental acts or be parallel with them. The philosophers also emphasize ethics and seek its ultimate basis. Their studies, their appreciation of the humanities, and the total tendency of their minds, are against the predominance of mechanical law. They make strenuous efforts to conserve the ideals which an exclusive naturalism destroys and buries.

When it is asked what the Church is doing to meet the infidelity which claims to be scientific, we cannot point to any theologians of prominence who make a speciality of meeting the attacks of materialism; but there are numerous apologetical, dogmatic and ethical works in which they are discussed. Besides, all that promotes spirituality and makes man aware of his real nature and highest interests is a protest against the subjection of the soul to the mechanism of nature. Materialists are not apt to be seriously affected by the arguments of theologians; and ministers, as a rule, can do little more than present religion in its purity and meet objections to Christianity which are current among the masses. To meet the arguments professedly based on science requires scientific and philosophical as well as theological training—a union of attainments rarely found in one man. The best refutation is usually found in developing the presuppositions of materialistic atheism to their ultimate consequences. Philosophers like Ulrich and Lotze have done excellent service in exposing logical fallacies; but the service has been for others

rather than scientists. Masters in science themselves complain that so many scientists ignore philosophy; not a few are as deaf to it as to religion. But there are also scientists who are neither materialists nor atheists, and they are not included in what has been said about the infidel tendency in the name of science.

MISCELLANEOUS.

Since greater freedom has been attained by the Catholic Church in Prussia, a movement has also been inaugurated to give the Evangelical Church more independence. The conservative party favors the movement as embodied in the bill introduced into the Legislature by Hammerstein, and they hope to secure the support of the Catholics, who owe their deliverance from the May laws to conservative votes. The opposition comes from the liberal Protestant Association and from the Middle Party, because they fear that freedom from State control may mean the dominion of the orthodox party, now by far the most powerful in the Church. They are apprehensive that their own freedom may be curtailed, and they oppose, under the plea of scientific freedom, the attempt to secure to the ecclesiastical authorities more control over the appointment of theological professors. It is owing to the peculiar position of affairs in Germany that we behold the conservatives demanding freedom for the sake of progress in ecclesiastical affairs, while the liberals become the advocates of conservatism.

Prof. A. Harnack, of Giessen, has accepted a call to Marburg. It was hoped by many that he would be the successor of Kahnis at Leipzig, but he is said to have been defeated because he was opposed by certain persons who did not regard him sufficiently orthodox. He succeeds Brieger, who goes to Leipzig. Although belonging to the younger theologians (he is about 35), he ranks second to none in Church history. The first volume of his *History of Dogma*, discussing the origin of the dogmas in the first centuries, is one of the most learned contributions to theological literature of recent times.

"A National League against Atheism" has been formed in France. It is neither political nor confessional, but aims, by means of addresses, general literature, and a weekly journal, to advocate the existence of God and the immortality of the soul.

The Catholic Church professes to recognize as valid the baptism of Protestants; yet on the 18th of July a Protestant teacher of Hanover was received into that Church, in the Cathedral at Munster, by baptism. He was led to renounce Protestantism by reading Doellinger's "History of the Reformation"—a book of which the author has repeatedly declared since 1866 that if he wrote it he would make it very different. In 1869 he himself published a series of corrections in a journal. The original work, without the corrections, is said to be placed by the ultramontanes in their circulating libraries.